THE
Dan Smoot Report

Vol. 14, No. 1 (Broadcast 645) January 1, 1968 Dallas, Texas

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STARVE THE NCC

Old-fashioned atheism traveled at its own expense. The new atheism wraps itself in the sheep's clothing of Christendom and draws its sustenance from Christianity which it seeks to destroy. The foremost organization in this destructive operation is the National Council of Churches of Christ in the U.S.A. (NCC).

In 1932, Sidney Hillman, a communist official of the CIO, created the National Religion and Labor Foundation, for the purpose of harnessing leftwing clergymen and union leaders in the common cause of abolishing private capitalism in the United States and establishing a socialist economic system. In 1954, shortly after Walter Reuther became president of UAW-CIO, the National Religion and Labor Foundation became the Religion and Labor Council of America. Clergymen from the National Council of Churches were selected to serve on the executive board of the Religion and Labor Council. Reuther was also responsible for establishing within the Nathional Council of Churches (1954) a Department of Church and Economic Life. Walter Reuther became a member of the policy-making committee of this new Department of the NCC; Victor Reuther became vice chairman. Walter Reuther contributed (from the Philip Murray Foundation) $200,000 to the new National Council Department. Additional union funds have been contributed to the NCC from the Sidney Hillman Foundation, and Reuther has solicited money from union locals for the National Council.

Officials of the Religion and Labor Council and of the National Council of Churches set up another agency called the Clergy Economic Education Foundation. The Reverend Charles Webber, sponsor of the communist-controlled Peoples' Institute of Applied Religion, was in the forefront of those who created the Clergy Economic Education Foundation. Now with the Religion and Labor Council, Webber has worked out a detailed program for infiltration and subversion of churches to enlist church members in a drive to abolish private capitalism. Toward this end, he has assembled propaganda to be made available (through the National Council of Churches) to individual churches for Sunday school lessons, sermons, open forums, lay discussion groups.

THE DAN SMOOT REPORT is published weekly by The Dan Smoot Report, Inc., Box 9538, Dallas, Texas 75214 (office at 6441 Gaston Ave.). Subscriptions: $18.00 for 2 years; $10.00, 1 year; $6.00, 6 months; first class, $12.50 a year; airmail, $14.50. Dan Smoot was born in Missouri, reared in Texas. With BA and MA degrees from SMU (1938 and 1940), he joined the Harvard faculty (1941) as a Teaching Fellow, doing graduate work in American civilization. From 1942 to 1951, he was an FBI agent; from 1951 to 1955, a commentator on national radio and television. In 1955, he started his present independent, free-enterprise business: publishing this REPORT and abbreviating it each week for radio and TV broadcasts available for commercial sponsorship by business firms.

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The union-church combine — operating principally through the Clergy Economic Education Foundation, the Religion and Labor Council, and the NCC's Department of Church and Economic Life; and dominated by the Reuther brothers — has worked diligently to convert American churches into propaganda and lobbying agencies for socialist revolution.

Removing God and God's Word from churches and public institutions was an essential part of the scheme. By 1954, atheists and agnostics, encouraged by such leftwing groups as the American Jewish Committee and the American Civil Liberties Union, were pushing hard for court decisions to abolish Bible reading in public schools. At a Lenten meeting in Detroit in that year, National Council officials discussed this issue. A top official of the Council (David Hunter, an Episcopal priest) voiced the sentiments of his associates:

"Learning the Bible is not necessarily good for the child. I do not think it of major importance that he have a comprehensive knowledge of what is in the Bible. But what is important is that the child should experience what is important to him."[1]

Nine years later (June, 1963), the General Board of the National Council of Churches voted 65 to 1 to support a Supreme Court decision outlawing both prayer and Bible reading in public schools. In 1964, representatives of the National Council of Churches appeared before platform committees of Democrat and Republican parties insisting that both parties commit themselves to support of the Supreme Court's ban on prayer and Bible reading. They argued "separation of church and state"; but the argument is hypocritical. The National Council of Churches is dedicated to dragging churches *into* the affairs of government. If it is not stopped, our churches will become controlled organs of a socialist state.[1]

The National Council of Churches' propaganda and lobbying activities are not only anti-Christian: they are illegal under federal law. The Council has exemption from federal taxation because of its official commitment that it "shall not engage in influencing legislation or engage in lobbying." Yet, it has been one of the most ruthless and powerful lobbies in Washington; and its lobbying is *always* in support of socialistic legislation or pro-communist actions favored by the socialist leaders of monopolistic unions.

The NCC's most harmful activities have been in the field of civil rights.

In June, 1961, the General Board of the National Council announced its support of Martin Luther King's Southern Christian Leadership Conference and of the Congress of Racial Equality (both adjuncts of the communist conspiracy) which were organizing freedom rides, sit-ins, and other illegal demonstrations in the South.

In June, 1963, the General Board of the NCC created the Emergency Commission on Religion and Race, composed of Dr. Eugene Carson Blake, Martin Luther King, Jr., Victor Reuther, and some 27 other civil righters of the same stripe.[1] The NCC official chosen to direct the commission was Dr. Robert W. Spike, a supporter of communist causes.[2]

The first major activity of the NCC's Emergency Commission on Religion and Race was the August, 1963, march on Washington — organized and directed by Robert W. Spike and Bayard Rustin, Negro sexual deviate and communist-fronter. The purpose of the march was to pressure Congress to enact the Civil Rights Act of 1963. Robert Spike said that his NCC commission recruited at least 40,000 of the persons who participated in the march on Washington, and provided and transported to the marchers some 80,000 lunches. Later, Spike said, the NCC commission "negotiated for justice" to rioters in "fifteen riot-torn cities," and provided $50,000 in bail for some 90 persons arrested for deliberate violations of law.[1]

Under the aegis of the Emergency Commission on Religion and Race, the National Council of Churches organized the Student Interracial Ministry, to send racial agitators (called "exchange preachers") to preach in white and Negro pulpits of southern cities selected by Martin Luther King. These exchange preachers try to precipitate interracial disorders, incite riots, encourage destruction of property. Their salaries (and, when they are

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arrested, their bail and legal fees) are paid by the National Council of Churches. Robert Spike proudly reported on the NCC commission's leadership in gathering rowdy crowds to disrupt church services and invade private property, in financing "field trips" of reporters into 15 southern communities where agitators had been sent to create social and racial unrest.[1]

From December 1 to 7, 1963, the National Council of Churches met in its Sixth General Assembly at Philadelphia. The "racial question" in the United States was the principal topic of discussion and action. The NCC's Assembly endorsed all provisions of the pending Civil Rights Act of 1963. It demanded that Congress "take every step necessary" to pass the bill. It urged all Christians to write, call, or telegraph their Representatives; and it sent busloads of Assembly delegates to call on U. S. Representatives in Washington.[3]

On December 6, 1963, John Lewis (Negro, then head of the Student Nonviolent Coordinating Committee) announced SNCC's Mississippi Summer Project for 1964: college students would be sent to register Mississippi Negroes for voting. Lewis said this activity was intended to precipitate in Mississippi a crisis of such magnitude that "the Federal Government will have to take over the State."[4]

In February, 1964, Robert Spike submitted to the NCC General Board a proposal for the NCC to organize the Delta Ministry, which would participate with SNCC and other racial agitation groups in the 1964 summer project in Mississippi — and thereafter continue as a permanent NCC operation. The Delta Ministry plan (as originally approved by the NCC General Board) required a budget of $260,000 — 60% of which was to come from NCC member churches, 40% from the World Council of Churches. Spike said that "involvement of the World Council of Churches in the program guarantees that the participating staff will be veterans seasoned by experience in other situations of conflict." The man directly in charge of the NCC's Delta Ministry is the Reverend Arthur Thomas. Second in command is the Reverend Warren McKenna, an Episcopal priest from New England who has a record of pro-communist affiliations.[1,5]

To recruit workers for the first summer (1964) of the Delta Ministry, the NCC's Commission on Religion and Race sent letters to officials of colleges, universities, and seminaries soliciting aid in finding students and faculty members to volunteer for "summer work in the south," specifying that the volunteers should be related to such organizations as CORE, SNCC, NAACP, SCLC.[1]

At a cost of about $50,000, the NCC trained hundreds of young racial agitators to work in the 1964 summer project. The training was given at Western College for Women at Oxford, Ohio, under the general direction of Robert W. Spike and Bayard Rustin, and of Myles Horton (head of the communist Highlander Folk School).

To protect the civil malefactors sent into Mississippi, the legal staff of the National Council of Churches joined with lawyers from the American Jewish Congress, the American Jewish Committee, the American Civil Liberties Union, NAACP, CORE, and SNCC to organize a Lawyers Constitutional Defense Committee. This consisted of about 60 lawyers who volunteered to spend at least 2 weeks without pay in southern states during the summer of 1964, to provide legal defense for agitators and demonstrators who might be charged with violations of local and state laws.[1,6]

Early in 1965, the National Council of Churches and related groups turned their attention to supporting Martin Luther King's demonstrations against law, order, and decency in Selma and Birmingham, Alabama.

The immediate purpose of King's Alabama operations was to create propaganda and pressure for the Voting Rights Act of 1965. It is now a matter of record that this open advocacy of civil disobedience — supported by the foremost "church" and "civil rights" organizations in the country, and encouraged by high officials of government, including President Johnson — soon

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led to civil chaos, widespread rioting, vandalism, pillaging, arson, and murder. Since King's internationally publicized defiance of law and court orders in Selma, Alabama (March, 1965), there have been 101 major incidents of civil rights violence: at least 12 law officers have been killed and 1199 injured; at least 118 civilians killed and 2424 injured; at least 7985 cases of arson; 28,932 arrests and 5434 convictions.[7]

Clergymen have been involved in all these affairs. Not all belong to churches affiliated with the NCC; but the example of NCC officials has provided encouragement and an aura of respectability for the participation of clergymen in obscene and violent behavior that is literally tearing our society apart.

When the 1967 summer of Negro violence was over, the General Board of the National Council of Churches issued a statement (September 15), blaming the horrors on "white masters who have long dominated the ghetto," saying:

"The riots in the cities are the beginning of retribution for another century's bondage. Our enemy is the persistent and pervasive racism of the white majority of the land."[8]

The Board recommended a civil rights program which included:

—Commitment of 10 percent of the National Council's unrestricted capital funds to "high-risk, low-return" investments in the nation's 'ghettoes'—the money to be spent *at the direction* of the ghetto residents;

—"Reconstruction of our whole society since we are not wedded to any given culture or economy";

—A "reverse" boycott against businesses that practice discrimination in employment, churches to enforce the boycott by spending church money with businesses whose employment practices are pleasing to the NCC.[8]

In the fall of 1967, a nationwide Conference on Church and Society was held in Detroit, under auspices of the National Council of Churches. Delegates urged that churches should become sanctuaries for draft evaders, and should sponsor a 24-hour general strike throughout the United States if our war in Vietnam is escalated sharply.

While deploring violence against communists in Vietnam, the NCC conference delegates justified Negro violence in the United States. Some of the delegates felt that the need for a "complete restructuring" of U.S. society might justify the arming of snipers and the inciting of mobs to riot.[9]

A highlight of the Detroit conference was a show, arranged by the arts director of the National Council of Churches, which included a film depicting the profile of a couple engaged in sexual intercourse, a stripper removing her clothes, the performance of a topless dancer.[9]

What should be done about the National Council of Churches? The Internal Revenue Service should cancel its exemption from federal taxation; but it is pointless to hope for such action, because the NCC, having served for years as propagandist and lobbyist for the programs of big government, has great influence on government agencies. Individual Christians could, however, starve and stop the National Council of Churches by refraining from contributing to their churches as long as their churches are affiliated with the NCC.

FOOTNOTES

(1) *The National Council of Churches of Christ in the U.S.A.: An Appraisal of its Origin and Present Direction*, by H. Norton Mason, M.D. (2300 Grove Avenue, Richmond, Virginia 23220), Seventh Printing, April, 1966: 2 copies, $1.00
(2) "The Civil Rights Abomination," by the Reverend William E. Ashbrook, *Ohio Regional Visitor: Voice of the Ohio Regional, Independent Fundamental Churches of America*, 303 Fallis Road, Columbus, Ohio 43214
(3) Press Release C-70 GA, National Council of Churches, Dec. 7, 1963, 2 pp.
(4) "On 2 Fronts: Militant Plan To Create Crisis in Mississippi," by Bob Robertson, *The San Francisco Chronicle*, Dec. 7, 1963, p. 4
(5) *Human Events*, April 9, 1966
(6) Article by M. S. Handler, *The New York Times*, May 21, 1964, p. 26; AP dispatch from New York, May 21, 1964
(7) *The Dallas Morning News*, Nov. 2, 1967, p. A16
(8) *The Dallas Times Herald*, Sept. 15, 1967, p. A5; *The Dallas Morning News*, Sept. 16, 1967, p. D3
(9) *U.S. News & World Report*, Nov. 27, 1967, pp. 66-8

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